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The Masonic Craftsman

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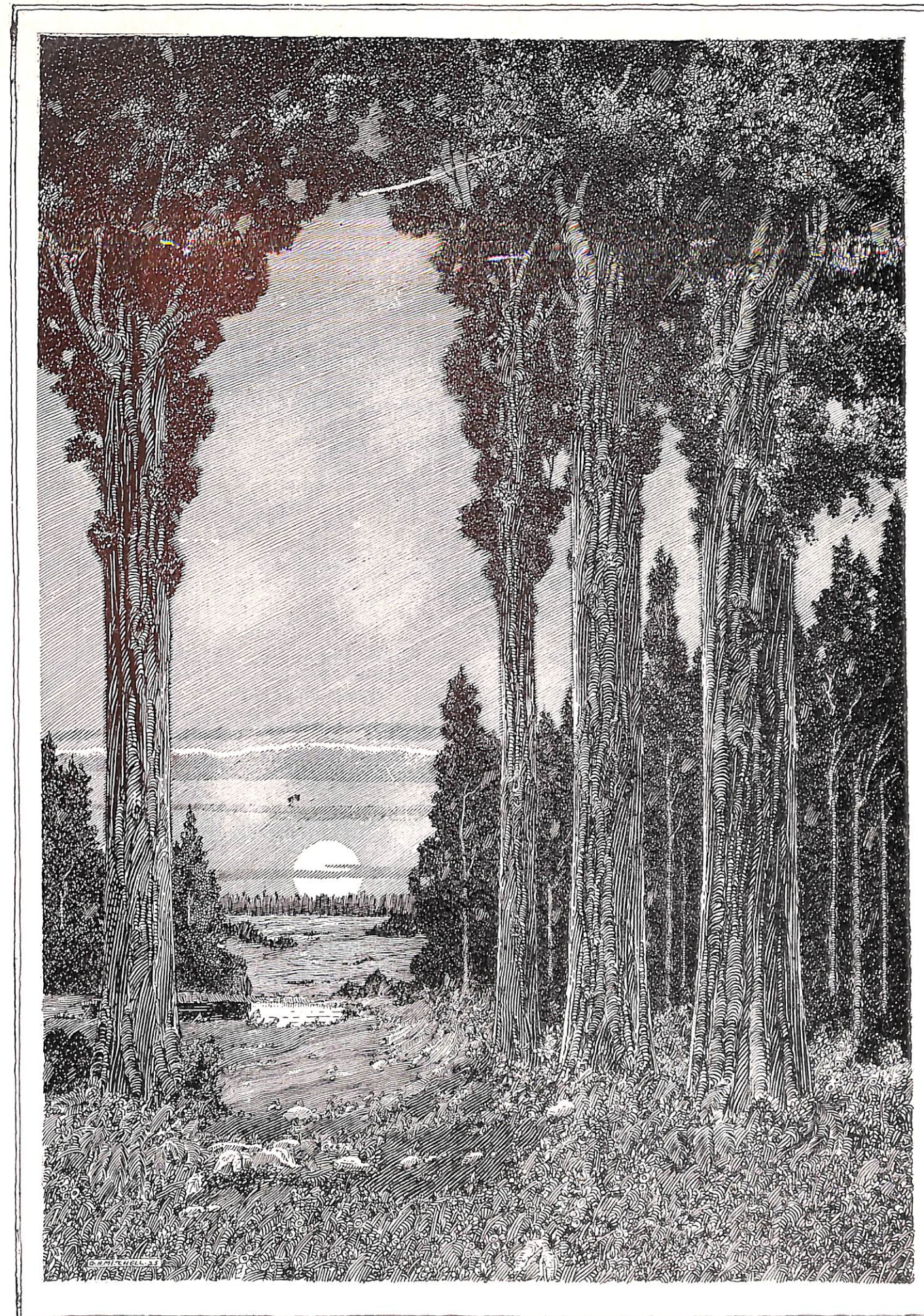
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INTRANSIGENT! Let no man be misled by specious argument. The two systems now at war: democracy and totalitarianism, are diametrically opposed one to the other. Their principles are as far apart as the poles. To compromise would be suicide to either system, and as FREE-masonry is essentially what it proclaims itself to be: a brotherhood of man under the Fatherhood of God, it can only remain so by loyalty to that Divinity to which it owes allegiance.

There is plenty of evidence to show what happens when force controls. No one familiar with events abroad and the dire consequences to the Masonic fraternity in the occupied territories can be so dull as to misinterpret their effect here under similar conditions. Hence every effort should be made to strengthen our citadel, to frustrate evil designs and to perpetuate the Craft's work—against whatever foreign force.

SANCTUARY Freemasonry is indestructible so long as men nurture liberty of conscience under the guidance of the Supreme Architect of the Universe. Its temples may be destroyed and all its physical assets confiscated yet its ideal of basic Truth through Masonic Light remains imperishable.

Sanctuary is found in that ideal. As a man thinks so is he. Not all the machinations of materialism can separate a steadfast man from his loyalty to the Masonic principle when he has consecrated himself to it.

The difficulty is to see in just what direction and to what extent the individual's duty lies. In this respect the Craft is indifferently directed and too much is expected of the individual who, coming to it with but a nebulous conception of its functional purposes, cannot of necessity be expected to progress in his social consciousness without adequate assistance.

None the less, it is repeated, true sanctuary and satisfaction is to be found in Freemasonry for all with eyes to see, ears to hear, and mind to comprehend even part of the ineffable truth, which lies in the attainment of complete happiness through a perfect brotherhood of man under the Fatherhood of God.

FRANCE Pity poor France—her fate finally caught up with her, her glory vanished in a woeful debacle. Where now are the descendants of the invincible legions of Napoleon, the victors of Austerlitz, of Marengo and a hundred battlefields when the other "little corporal" made of Europe a shambles and destroyed the best blood of his adopted country to satisfy a ruthless ambition?

Time inevitably takes its toll. Mistakes may be slow to rectify, but they finally catch up with their makers to the confusion of posterity.

Men's best-laid plans go wrong; ignorance of fundamental Truth inevitably brings retributive adjustment. Much of today's misery is the direct result of the Napoleonic and other wars. Truly the path of "glory leads but to the grave" and unhappy France today is but the graveyard of false political hopes founded primarily upon military might, and little else.

So too will her present captors reap in due time their reward.

In the present case reliable reports indicate that "Freemasonry has been ordered dissolved and all the property of the 'Grand Orient de France' and 'La Grand Loge de France' and their affiliated organizations comprising 30,000 members in 150 lodges confiscated."

While these organizations may be dissolved by decree their principles will live on. Freemasonry may be driven underground in France but will finally emerge to fulfil its destiny.

God grant that the stout hearts of the membership there may be strengthened to face the future bravely so that the final design on the trestleboard of the Supreme Architect may be realized.

OBITER In any view of the contemporary scene one **DICTA** paramount truth is outstanding. In all the designs of dictator-governed countries emphasis is placed on materialistic issues—spiritual elements are subordinated to a curiously compounded concoction of social-democrat-corporative-proletarianism which promise no hope of any future life beyond the grave, but much in this. That little has been realized seems to be of no consequence, if we are to believe the reports from those countries, for assuredly no millenium has reached their citizens as yet—and there is no evidence that it ever will.

The burden of armaments and their stupendous costs alone preclude realization of the grandiose plans of Germany, Italy, Russia et al. and it is only by these same armaments—the rule of *force majeure*—that their respective regimes can be maintained.

Granted that much was wrong in international relationships before the present fratricidal struggle began no honest attempt at peaceful settlement was made by the aggressor nations.

If and when victory by either side is attained, what is left will be ruins, from the depths of which another struggle will be necessary to bring the world up again to even a partial level of its former state—and with an instrumentality crippled almost irreparably by the loss of much splendid youth—men who by every decent law had a right to expect a measure of opportunity and a modicum of happiness in a peaceful world.

Whatever in the final analysis may ensue in the way of earthly punishment of the men guilty of thrusting

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Alfred Hampden Moorhouse, Editor and Publisher.

upon the world the present frightfulness surely a just God will exact retribution for the broken lives they have caused.

Freemasons, believing as they do in God, and putting their trust in Him, can have nothing but abhorrence for tyrants who have sought to enslave humans in a web of materialism—by utterly cruel and inconsiderate means. They will, as they are true to their teachings, exercise every ounce of their strength to destroy the present danger to democracy.

OMENS In the Niagara of words pouring forth in this country on the topic of present cataclysmic world events and the part we have to play in them, the theme of self-righteousness runs throughout—as is natural.

It is often forgotten that our own history is but of brief span, that circumstances upon which the independence of the United States are based were but an incidental phase of larger events transpiring elsewhere—in that very Europe now seething with the conflict of opposite racial ideologies; that the soldiers sent by Britain to subdue the recalcitrant colonists here were largely Hessian hirelings—German professional fighters, in other words; that the American colonists themselves, whose habits of thought and passion for freedom prompted their rebellion have, with their descendants, since been overwhelmed in the electorate by a vast swarm of "foreigners" and their offspring who hold a different concept of liberty to ours.

The so-called melting-pot of America contains some unwieldy masses of slag—an indigestible element of vast hardness, not easily digestible or even assimilable. This same slag is an important if not vital factor in the life of this nation. The history and habits of a variety of races color the thoughts and opinions, and influence the acts of individuals comprising it.

You cannot readily wean men nor even their offspring away from the past. The traditions and life of their forbears in other lands were utterly different to those of this country's founders—men who fought at Lexington and Concord, at Bunker Hill and Brandywine—the ragged Continentals whom Washington, the Freemason, welded into a state of vast potentialities.

Those potentialities have developed in the new state and, as the sins and habits of the fathers carry on into the third and fourth generation, so the foreign influences above mentioned are bearing fruit of a peculiarly acid flavor in spots, and we are witnessing the spectacle

of men, callously indifferent to the survival of freedom as we know it, freedom upon which the whole theory of our government rests, willing to experiment with new, untried doctrines, which sober reason compels us to refute, because we believe them to be founded on false premise.

Then, too, our own few warlike brushes with foreign powers have left their trail of powder behind, ready to explode upon fortuitous occasion. Spain, weak as she is, yet cherishes the hope of recovering at least part, if not all, of her former vast holdings in America. Mexico has no occasion to love the United States. Even Canada, with whom fortunately we have been on friendly terms for more than a century, can and does still have some feeling about her dispossessed loyalists who were rather ruthlessly deprived of their property, for which they were not compensated. And so the recital might go on. The U. S. is vulnerable in more ways than one.

There is much food for thought in the fact that this nation, conceived in liberty and dedicated to the principle of equality yet lacks a good deal of the essentials to a true Democracy. Witness twelve million unassimilable negroes, and the social distance between slum dweller and the \$100,000-a-year-renter on Park Avenue.

We do not say that we have done so badly and we are not Socialist—but there remains much yet to do to level off some glaring incompatibilities.

A holier-than-thou attitude ill befits the statesman or citizen who proclaims America's virtues alone, without reckoning the other side of the ledger. Liabilities are as essential a factor of nationalistic bookkeeping as are its assets.

Nature has been abundantly good to us; the distractions of other, older and more worn out social undertakings of human construction have in the past tended to benefit us, by diverting attention to pressing problems abroad. "Chickens come home to roost" 'tis said, and it is quite conceivable that any smug feeling of righteousness on our part may be rudely shocked one day by the suggestion of a settlement in some future agenda of "unfinished business" which we have conveniently forgotten.

The digging up of old enmities is a favorite hobby of fascist States seeking to justify punitive acts—and, strangely enough, their arguments often sound reasonable. Only by the proof of performance can a continuance of the democratic principle justify itself. A little self-analysis will not hurt, therefore, to ascertain wherein the weak points of our armor lie.

Invictus

Out of the depths that cover me;
Deep as the pit from pole to pole,
I thank whatever gods may be,
For my unconquerable soul.

In the fell clutch of circumstance,
I have not winced nor cried aloud,
Under the bludgeonings of chance,
My head is bloody but unbowed.

Beneath this weight of wrath and tears
Looms but the horror of the shade,
And yet the menace of the years,
Finds and shall find me unafraid.

It matters not how straight the gate,
How charged with punishment the scroll,
I am the master of my fate—
I am the Captain of my soul.

—HENTY

A Monthly Symposium

What Has Prompted Foreign Attacks Upon Freemasonry?

The Editors;

JOSEPH E. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

ALFRED H. MOORHOUSE
BOSTON

IGNORANCE IS THE ANSWER

By ALFRED H. MOORHOUSE
Editor *Masonic Craftsman*, Boston

ATTACKS in foreign countries upon the Masonic fraternity have been many and varied, made, generally speaking, because of ignorance of its fundamental principles. They have been prompted largely by political considerations, for in any country where the right of free assembly is forbidden an organization such as ours is considered inimical to the State—something to be utterly destroyed.



While in those countries where Freemasonry has been persecuted or even suppressed the Craft might well feel proud that it had been singled out for special attention, the tragic consequences of totalitarian cruelty preclude such a thought, for nothing but horror can be felt, and sympathy for those men who, steadfast to their Masonic principles, have suffered martyrdom in their behalf.

It has been charged that Freemasonry has been politically active against "the State," as it is conceived in Fascist, Clerical, and Nazi countries, and there may be isolated instances where individuals torn by a passionate love of country and with highly emotional natures, have permitted themselves to become participants in an anti-Fascist movement. But these, if they existed, have been extremely rare, and have their justification. Only the knowledge that a free institution of intelligent men devoted to the doctrine of universal brotherhood, seeking Light the Masonic way, and concerned principally with the practise of charity and other good works made them dangerous to that element which seeks to rule by force and will suffer no contrary agency to exist.

There is here a perfect illustration of the steps by which totalitarianism has reached power. This power cannot last, for no state denying personal liberty can survive.

Freemasonry, earnestly striving after Truth and a solution of the mysteries of life through divine guidance may be submerged temporarily—but the principles animating it will emerge triumphant to adorn a better day.

In the meantime all true Craftsmen should seek ways and means to keep the spark of Freemasonry alive and active, withstanding all persecutions and efforts of whatever nature which seek to destroy it.

Notwithstanding the confusing propaganda of the totalitarian powers, right-thinking men—and women—with any knowledge of our ancient Craft and its good

works may remain confident in the knowledge that Freemasonry is a beneficent organization dedicated to the good of mankind.

ATTACKS PROMPTED BY FREEMASONRY'S PHILOSOPHY

By WM. C. RAPP

Editor *Masonic Chronicle*, Chicago

THE chief cause for attacks on Freemasonry in many foreign countries is found in their concept of the relationship between the government and the governed. The totalitarian form of government is an excrescence of the theory of the divine right of kings and potestates to govern without restraint, which right, however, had to be maintained by force against external enemies and internal rebellion. The totalitarian monarch relies wholly on force, and the doctrine that might is right. To maintain his position all opposition must be ruthlessly crushed, even to the destruction of those who entertain



personal views or aspirations that are in the slightest degree incompatible with his wishes or desires. He cannot, with safety to his reign, tolerate ideas of which he does not approve, even in the mind of an individual, much less can he permit the existence of a society which teaches and advocates such forbidden theories. Intellectual disagreement to him is tantamount to physical rebellion, as it may embody the possibility of containing the germ or nucleus of future trouble. Opposition to autocratic rule necessarily operates secretly, hence the ban falls on all secret societies, whatever may be their ostensible or actual objectives. Ineradicable suspicion of the motives that prompt men to pledge allegiance to a purely idealistic society is particularly found in countries where blind obedience to civil and ecclesiastical powers has been inbred for centuries of time.

The principles and tenets of Freemasonry are in sharp contrast to the dogma of the totalitarian. It teaches that human beings have certain inherent rights, among which are freedom of speech, conscience and action. It does not seek to regiment its members in any manner, but stoutly insists on the right of self-determination and intellectual liberty as the heritage of all human beings—a doctrine diametrically in opposition to that enforced by dictators. It is not surprising, therefore, that persecution is the lot of Freemasonry in lands where human freedom does not exist.

Ecclesiastical attacks on Freemasonry in foreign lands runs along similar lines. Freemasonry unequivocally denies that it is a religion, or that it is in any manner in favor of or in opposition to any church or religious belief. Its teachings, however, are on a high moral plane, and a belief in the existence of an omnipotent Deity is a fundamental requirement of its members. Its advocacy of freedom of conscience is abhorrent to the churchly powers in lands where a dominant religion prevails, and the ecclesiastical attacks increase in proportion to the temporal power attained by a sectarian religion. In countries where Freemasonry is proscribed it will invariably be found that religious freedom is a mere formality and does not actually exist.

WHY IS FREEMASONRY PERSECUTED?

By JOS. E. MORCOMBE

Editor *Masonic World*, San Francisco, California

WHAT has Prompted Foreign Attacks Upon Freemasonry?" So reads our topic for discussion. It raises a question puzzling in its range and implications. We have yet to be convinced that in any Euro-



pean country has the anti-Masonic movement been in response to a truly national sentiment or demand. In Germany, where hostility to the Craft has gone to an extreme of violence, it was found necessary in the beginning to fight down a strong and long held conviction that Masonry as an institution was peculiarly adapted to the spirit and thought habits of the people, and was therefore valuable to the State. The elements opposed to the fraternity, powerful because of individuals and groups in strong political positions, but not then formidable because of numbers, gained headway with considerable difficulty. Court action was invoked by those put in danger, and a creditable fight was made. This is of common knowledge. Yet the beginnings of the movement must be looked for before the rise of Der Fuehrer; the trouble began during the reign of the now royal exile at Doorn. It began with the anti-Jewish sentiment rife in the so-called "Christian" Prussian Grand Lodges, having their seat at Berlin. Thus there was created a difference that split the force of Masonry in the Empire. The "humanitarian" governing bodies of the Craft erected no bar of race or creed before their doors. The Jewish question in German Masonry was quite serious at intervals, and even the Grand Lodge of England had in one instance intervened to bring peace or rather accommodation between these bodies. The quarrel had many manifestations and involved many, officially, politically and socially.

This unreasonable anti-Jewishism the rising dictator found peculiarly to his use. He made of it a lever that further widened the rift between the contrasted Masonries of the country. And of the resulting difference he fomented open quarrel. It was speedily realized, as the subject was canvassed, that it was impossible to maintain in a nation where totalitarianism was in process of taking over all power, a wide-spread institution dedicated to freedom of thought, speech and action within the bounds of ordered reason. The existence of Freemasonry under a dictator was to risk criticism and condemnation of policies and programs perhaps at some crucial moment. It would afford a rallying point for those conscientiously opposed to the denial of all the liberties of citizens. The proscription of German Masonry was therefore a foregone conclusion, once Herr Hitler was in position to move toward the full accomplishment of his purposes; it was a vital necessity for the dictatorship.

With each successive conquest by the armies of the Reich the twin obsessions of the usurper—anti-Judaism and anti-Masonry—were enforced upon the helpless peoples. As this is written it is learned that French Freemasonry, strong beyond all others on the continent, has been banned, and the Lodges disbanded. At the same time the puppet government at Vichy has begun its oppressions of the large Jewish elements—all at command from Berlin.

In Italy the attacks upon the Masonic fraternity were otherwise prompted. They were to be expected with any turning from the liberal government that had characterized the regime of the House of Savoy. This was of the implicities of the Lateran treaty, concluded between Pope Pius XI and Signor Mussolini. For two hundred years the church had sought to exterminate Masonry in the peninsula. Its presence in Italy was a continuing reminder of ecclesiastical impotence as against the liberalizing thought of the time. Il Duce needed the favorable influence of the official church to achieve his ends. What the solemn pronouncements of a long line of popes had failed to bring about the edict of the dictator effected. The ex-Socialist who by guile and force had gained to unlimited power removed from his path an institution that was opposed to his plans and at the same time secured an ally necessary to his complete success.

In all countries there are elements opposed to Masonry, even in our own. Under normal conditions these are not especially dangerous. The peoples are free to express themselves, and the value of the society, apparent to all, is its surest defense. When abnormal conditions prevail, all that is destructive in thought or action is unloosed. Thus is Freemasonry attacked; by these methods and for such causes has it been destroyed in many countries.



What is Wrong with Freemasonry?

By JOSEPH E. MORCOMBE, *Editor Masonic World*

[All intelligent observers of contemporary Freemasonry are aware of great changes taking place throughout the world, changes which profoundly affect the Craft. These changes are of such nature that the instinctive question arises "What is wrong with Freemasonry?" whereas a better question might well be asked: "What is wrong with a society which ignores, or neglects, the practice of Masonic principles?" For these principles: brotherly love, relief and truth, are the cornerstones upon which any ENDURING social structure MUST be built, if it is to assure human happiness. Be that as it may, unintelligent opinion, of which we suffer from a plethora these days, should be answered by intelligent opinion, and it is with much pleasure that we lift from the editorial pages of the "Masonic World" the comment of its seasoned editor, Jos. E. Morcombe, our collaborator and friend of long standing, who is known to many thousands of American Freemasons for his able articles on Craft matters. We gladly yield to him as the wisest of Masonic editors, and commend the following words to the careful consideration of CRAFTSMAN readers]—ED. CRAFTSMAN.

A SUBJECT WORTH DISCUSSION

"What is Wrong with Freemasonry?" Here is a question often asked, too frequently without any clear conception of what is involved. It is used as a peg upon which to hang useless preachments, that neither advance knowledge nor give satisfaction to the reader. Yet it is a matter that should be seriously handled in the fraternal press and be thoroughly discussed in our Lodges. The answer, as frequently given, is that there is nothing wrong with Masonry, that any shortcomings or weaknesses are to be attributable to Masons. This is a bit of easy reasoning, is true. It sounds well, is sometimes accepted as a broad-minded judgment, and the man who utters the well-worn phrase plumes himself on having spoken conclusively. It is forgotten by such a one that Masonry, the organization, is no more than the sum of the qualities of its membership; is, in fact, a true reflection of the strength and weaknesses of the individuals who make up its adherents. If the brothers, in any considerable numbers, are indifferent as to conditions, or fail to acquaint themselves with the real purpose and program of the fraternity, the positive influence of the Craft for good is correspondingly lessened. It is an old proverb that a chain is no stronger than its weakest link. If this is to be accepted as true then the Masonic chain of effective brotherhood may be weak in some of its parts, even without causing any serious anxiety.

THE CURSE OF INDIFFERENCE

The difficulties and dangers of the present time, in so far as the fraternity is concerned, should need only clear statement and proof to stir every brother to resultful thinking, and with intention of finding means to meet hostile or injurious influences by united action. We have of late mourned the cruel fate of great nations, beaten to utter impotence because they neglected to

prepare themselves adequately to meet and resist the new and deadly types of weapons used by a ruthless foe. A like sort of conflict is raging in the domain of thought, that later is likely to eventuate in terms of action. In our Masonry the old ideals of a complete non-offensive have held, even when the danger is made ever more apparent. We are unwilling to take a stand, in defense of ideas and ideals, even when the things we hold most dear are being arrogantly challenged. We are relying on the mild precepts of the Sermon on the Mount, while those in active opposition think in terms of the tanks and flame-throwers of argument and decision. There will be few to dispute that just now the weakness of American Masonry, and the immediate source of danger, is in the utter indifference of a large proportion of the brothers. They remain blind to the signs of the times, and may possibly live to mourn the passing of all kindly influence in a world dominated by brute force.

THE RECORD IS PORTENTOUS

This is not hysteria; it is rather the calm yet severe voice of reason, based upon the lessons of experience, striving to arouse in American Masonry a clear perception of approaching danger. Let us for a moment survey the existing European scene, so far as the Masonic institution is concerned. In Germany and Italy once sizeable and prosperous sections of the Craft have been directly and brutally suppressed with active persecution of their leaders and thinkers. In the countries conquered by guile or force we count Czecho-Slovakia, Poland, Holland, Belgium, Denmark, and Norway, quietly put out of being, with no noticeable reaction. In France, where Masonry has long been a real power, the institution is already voiceless; it can no longer express itself. And there, but a few months ago we had hailed the first showings of a possible rapprochement with English-speaking Freemasonry as likely to greatly strengthen the cause of human freedom. As this is written we hope and pray for the success of beleaguered England in its desperate resistance to the power that has overrun the continent. But even English doggedness and the spiritual unity of its people may be insufficient to keep out the invader. What happens then? The Masonry we have known and loved, that we have recognized as an influence for peace and brotherly regard throughout the world, will be forced to its last stand in North America. The United States and the British Dominions to the north will be the sole remaining refuge and hope for an institution that has represented to the generations the civic, moral and spiritual liberties of men; that has been inseparable from English speech and the slowly builded institutions that guaranteed freedom to the individual.

A PREPARED AMERICA IS INVINCIBLE

The spirit of human freedom, so hardly gained and so desperately defended through the centuries of struggle and aspiration, will not be destroyed. As in the great crises of the past, it will live on to a time of triumph. It is a truism, accepted even by the thorough-paced

materialist, that righteousness soon or late will overcome wrong, in spite of tyrants and their armies. But it is not the American way of doing things to wait the movement of a benign Providence. This composite nation of ours has developed a breed too often careless of warnings and slow to anger. But this great people, as has again and again been proven, when once aroused is of infinite staying power and inexhaustible persistence. The thing to which it sets its hand will be accomplished, at whatever cost of blood and treasure. We are not going to despair of liberty because mechanized brutality has beaten France to its knees and now threatens Britain with extinction as an insular kingdom. This great republic is invincible, if now its people will come to heroic resolves, as the generations before have done to meet the crises of their times. But first the United States must be rid of all divisive influences. The vain pleaders for an impossible peace must be silenced. Those who are traitorous of heart must be dealt with in such manner that they can not interfere with the work in hand. We must, as a free people, be of one mind, awakened fully to the seriousness of the situation, and willing to make sacrifice of all lesser interests, so that the cause of national defense and maintenance may be carried out and made complete. To us, as Masons, remains the task of proving our Americanism in fullest measure; to put the fraternity on a sure basis of relentless and reasoned patriotism, not seeking any fancied or temporary respite from the rigid requirements and sacrifices of a time critical to the extreme.

AN APPEAL FROM THE HEART

Let us have done with a mawkishness that disgraces us as men and Masons. We know our brothers are not cowards. But there are those who assume to speak and write for Masons, whose words are of the very counsels of cowardice. They are those who cry "Peace, peace, when there is no peace"; who declare that whatever be the cause of conflict we can have no part therein; that we must stop our ears against the cries of those scourged in body and soul; that even when the conscience of the world demands punishment for evil-doers, we must not move. Are such as these to command the lives and actions of American Masons? The fathers of these very men were quick to answer the call of outraged justice and to valiantly stand guard when freedom of their fellows was threatened. Of what strange and enervating food have the sons eaten? The present writer has for many years spoken to his brothers from the printed page. In all that time he has advocated a very real, even stub-

born resistance to that which has been of wrong; has steadily championed the issues that are of eternal righteousness. Always he has combated ignorance and indifference within the fraternity, as being unworthy of men who bear the proud name of Freemason. Now, perhaps at the end of his efforts, he urges upon the men he loves a stalwart determination to yield nothing of the broader life, the essential liberties and the high privileges of American citizenship, either to foreign foes or to domestic palterers with the truth, who would make of Masonry a selfish seeking for disavowal of all responsibility, and a thing of vain pretence.

THE INITIAL QUESTION RECURS

This brings us back to the question with which we started out: "What Is Wrong With Freemasonry?" Or if the other form is preferred; "What is wrong with Masons?" We are not disposed to ferret out individual sins or short-comings, whether in the realm of theory or practice. We are convinced that the problems and necessities of the time will force changes, judicious and beneficial, upon the Craft; changes which will enable it to exert a greater and more positive influence as a moral and social force in the community and the nation. This great body of men, joined together for mental improvement and moral advancement, can not afford to drift idly with the errant current of events, futilely reciting their own perfections and bemoaning the sins and shortcomings of their fellows. Action is demanded in accord with the principles professed. For their realization we must strive at whatever cost. Masonry must adjust itself to changing conditions. The facilities, the tools and even the weapons of the present must be used; the tasks of the present can not be performed with the aids sufficient for the fathers. The fraternity will retain all that is essential; no truth of all its treasure will be lost. The antique jewels will show with a greater beauty in modern settings. The time-honored principles and the purposes of the Craft will be used ever to greater advantage if presented by those in close touch with the speech and thought of today. The wrong is with methods, with ignorance and indifference lessening the value of the workers; with barren routine absorbing the energies of too many, and narrow-mindedness obscuring the vision of incompetent or careless leaders. These are to be remedied by thoughtful, conscientious and informed Craftsmen. May we not conclude that there is nothing wrong with American Masonry, and that wherein Masons are wrong, there is needed but intelligent action to make it right?



Masonry in the Crucible of War

A NEW ZEALAND VIEW

It has been with deepening dismay that the Craft has watched in the last few years the partial eclipse of its peace-loving ideals by the growing menace of militarism, and finally by the world catastrophe that has been its logical conclusion. As a body, however, we cannot directly react to these calamitous events, beyond making fully available our own funds and welfare organizations for the benefit of the community in general, and especially for brethren and their dependants directly affected by war service and war conditions, and also stressing the necessity for those within our ranks to do their duty as citizens in the war effort; an exhortation, we are confident, that is hardly necessary for members of a fraternity that places loyalty to King and Country in the forefront of its teaching. More than this, however, is suggested, and indeed, demanded, by the stupendous events of the day.

In the fires of this world disaster the souls of men and peoples are being tested out, and, it is hoped, as far as the Craft is concerned, purified and stripped of the dross of materialism. Have the brethren in this territory generally come to a full realization of this? It is not our purpose to pass adverse criticism on the measure of success the Craft has achieved in this territory to date. On the contrary, the recent Jubilee of Grand Lodge records a numerical and material progress of which we are justly proud. We are satisfied, too, that not only from the material point of view, but also on the technical, administrative, and ceremonial side, all is well with the Craft, and that the standards achieved and maintained are high. But this is not now enough.

We are not satisfied that the Craft, generally speaking, has yet risen to the level of moral and spiritual fervour which alone will enable it to play a truly worthy part in the dark and difficult world that lies ahead. Many brethren are aware of this need, and discussing it with earnestness and resolve; but to a considerable extent we are still living in the spacious, easy-going, and complacent psychology that accompanied the period of Masonic expansion which followed the war of 1914-1918. In this epoch the number of Lodges, particularly in and near the larger centres of population, rapidly increased; and the Craft, more especially on the social and ceremonial side, greatly expanded its activities. This was all to the good; but the time has now come to build intensively rather than extensively, and to strive for quality rather than numbers, and for principles rather than expansion.

Insufficient attention, we submit, has been paid, both in individual Lodges and on official Grand Lodge occasions such as Installations have become, to the principles and teachings of the Order. The basic purpose of Freemasonry, it has often been reiterated, is to make Masons, to admit them to our fellowship, to instruct them in Masonic faith as an agency of good living. Are we generally doing these latter things; not merely in isolated instances, but as a prevalent and purposive practice?

To ask this question, we fear, is to answer it mainly, though not entirely, in the negative.

So, little reference, apart from the recitation of ritual, is made generally to Masonic principles and teachings as part of the regular work of Lodges, that newly-admitted brethren, if they desire to perfect themselves in the principles of the Craft, have to make independent efforts to learn them from Masonic literature; and such literature is not easily accessible, nor has Grand Lodge ever deemed it an important objective to see that such literature is conveniently available. Good work has been done in building up the libraries of Research Lodges, but beyond that it is not easy for the rank and file of brethren to get access to the written literature of the Order. In any case, how can Lodges build up new members in the faith if frequent exposition of that faith does not find a place in Lodge programmes of work?

Too much emphasis, we suggest, is being placed, relatively to the new needs of the times, on ceremonial work, especially in the way of visitation by W.Ms. and Installation functions, and too little on Masonic principles and teaching. A change of emphasis seems indicated, not only in respect to leadership in individual Lodges, but also by Grand Officers in responsible positions. We direct the attention of sitting Masters to the thought that their major pre-occupation should be their own Lodge. The success of a regular meeting should be judged not by the number of visiting Masters present and by their amiable repartee at the festive board, but rather by the number of members present, and the extent to which the meeting has strengthened their fraternal bonds and built them up in Masonic principles. This is a more difficult task, but it is well worth the doing.

Similar considerations apply to Installation work. Many think that a disproportionate amount of the time and energy of Provincial Grand Masters is at present given to arranging the allocation of installation work, and that, following the best Masonic tradition, they might well be relieved of this tedious detail, and given more time to concentrate on Masonic inspiration in Craft Lodges.

Visitation is an important and inextinguishable part of Craft work; but many consider, and we agree to a certain extent, that visiting, especially Installation visiting, has grown to dimensions that are crowding out Masonic teaching and inspiration, and causing undue importance to be attached to the social and convivial side of the Craft, and insufficient attention to be devoted to our higher purposes. This we know was the opinion of our late revered brother, M.W. Bro. J. J. Esson; and no finer memorial to him, and certainly none that would have been more consonant with his desires, could be imagined than a greater emphasis on the moral and spiritual aspects of the Order. In times of difficulty and danger let us put first things first.—*The New Zealand Craftsman*.

Spurious Rites

[This study was made by a committee, headed by William L. Cummings, M.D., of and for the Grand College of Rites of the United States of America, and is issued by the Grand College as the first of a series of historical treatments of various dormant rites of or associated with Speculative Freemasonry in the United States, as a service to legitimate Freemasonry of America. Membership in the Grand College of Rites (of which Harold V. B. Voorhis, P.G.C., 33 Washington Square, West, New York City, N. Y. is Grand Registrar) is restricted to one hundred Fellows, whose admission is predicated upon their Masonic erudition and scholarship.]

Success breeds imitation. This statement has never been more fully exemplified than in connection with legitimate Speculative Freemasonry, which from its very inception after the Revival of 1717 in London, has been beset with imitators, ranging all the way from good-natured mockery to vicious schemes to dupe the innocent and unwary. The excellent reputation of Freemasonry and the quite universal knowledge of its high aims and ideals removes the "sales resistance" which frauds and charlatans would encounter in imitating and promoting a less known fraternal organization. Freemasonry's own concerns is, unfortunately, an aid to those who would further their own evil ends by duping innocent and well-intentioned individuals by plausible claims of an easy method of admission to an exclusive fraternity. It is only when the zeal of such unscrupulous promoters overcome their discretion that they are halted. Sooner or later some of them run afoul of local ordinances, state statutes and occasionally of federal postal regulations, and there is an exposure which becomes general knowledge. The Darius Wilson frauds in Massachusetts in 1911, and the McBain Thomson Masonic Fraud Case, tried in the Federal Court at Salt Lake City, Utah, in 1922¹ are striking examples.

These very cases furnish evidence on the spurious rites to be discussed in this article. Although the Memphis and Misraim rites have been practically dormant for a long period, there are several parties who claim more or less doubtful authority over them and it is not at all improbable that attempts may again be made to propagate them in the United States. For this reason we present to the American Masonic Craft, through the columns of the Masonic press, positive evidence of the history of these rites and their illegal and illegitimate nature.

In every case the activities of these rites are tainted in their diffusion because they have been promoted, mainly, either by those who had no legitimate or recognized Masonic status whatever or who have been expelled or excluded from the Craft of Freemasonry because of unworthy acts.

Shortly after the so-called Revival in 1717, Freemasonry was introduced from England into France where it became extremely popular. Not satisfied to practice Masonry in the original form in which it has been transmitted to them, numerous ritual writers proceeded to devise additional "degrees" of their own, and by 1750 there were several hundred such degrees in existence.² Such of these as possessed any real merit were cumulated into specific Rites, the most notable of which was the "Rite of Perfection" which was introduced into the

Western Hemisphere by Stephen Morin in 1761. This Rite, originally consisting of twenty-five degrees, was afterwards expanded to thirty-three degrees and now constitutes the well-known and entirely legitimate Ancient and Accepted Scottish Rite of Freemasonry. This Rite is controlled by regularly organized Supreme Councils, the oldest of which is that for the Southern Jurisdiction of the United States of America, organized at Charleston, South Carolina in 1801, to which all legitimate bodies of this Rite can mediate or immediately trace their origin. While in English-speaking countries, with one or two minor exceptions, the first three degrees of this Rite are never practiced, the remaining degrees being conferred only upon those who have received the symbolic degrees in bodies regularly chartered by Grand Lodges, in some countries, notably the Latin-American ones, it is almost the only Masonic system known.

ORIGIN OF THE RITES OF MEMPHIS AND MISRAIM

This article treats of the history of these organizations rather than of their ritualistic and allegorical philosophies. For that reason there is no necessity of discussing the alleged origins of the bodies as set forth in their rituals and lectures. An oriental antiquity is claimed for them which is purely fabulous, and it is amusing to see the variations presented by the self-constituted heads of these bodies when knaves fell out among themselves and drew upon fertile imaginations for fanciful origins.

The Rite of Misraim (or Mizraim) is the older of the two, but it takes secondary place in the treatment of them as it became merged with the Rite of Memphis. The two rites are so similar that their names have become synonymous for each other, although the term "Rite of Memphis" is the one best representing the two rites when considered independently. The Rite of Memphis was propagated in the United States, Italy, France, Roumania, Great Britain, Egypt, Germany and even in South America. In all these countries, with the possible exception of Egypt, where it was more or less active up to a comparatively recent date, it is now nothing more than a name.

THE RITE OF MISRAIM OR MIZRAIM

Practically all authorities are agreed in attributing the origin of this Rite to Milan, Italy, in the year 1805.³ The Supreme Council 33° Ancient and Accepted Scottish Rite of France had been founded in Paris a year earlier, through the activities of the Count de Grasse-Tilly, who had received the 33° in America. About the same time, Germain Hacquet carried to France from San Domingo, W. I., the Rite of Heredom in twenty-five degrees and established a Grand Consistory to govern it, entirely independent of the Grand Orient of France,⁴ but had nothing to do with the formation of the Supreme Council. De Grasse-Tilly, in 1804, gave the degrees of the Ancient and Accepted Scottish Rite to the principal members of the Grand Orient of France; and after the fall of the Empire a Supreme Council in the bosom of the Grand Orient was organized, which still exists⁵ though now inactive. Legitimate Scottish Rite Masonry in France is now under the control of the Supreme

Council 33°, which is independent of the Grand Orient.

It has been claimed that the Rite of Misraim owed its principles and form of organization to the Primitive Rite of Philadelphes of Narbonne, which was established in 1779, and, in 1786 united with the Grand Orient of France. Of this, however, there is no positive proof. From certain startling similarities between this Rite and the Rite de la Sagesse Egyptienne, concerning which very little has ever been published, the originators of the Rite of Misraim may have had a knowledge of and drawn upon the latter for their material. At any rate, they did not hesitate to draw freely upon other rites, and at least five of their degrees were "Lifts" from the Ancient and Accepted Rite.⁶ The Rite of Misraim originally had eighty-seven degrees, but was soon expanded to ninety.

Some writers contend that the creation of the Rite of Misraim was the work of the Bedarride brothers, but this is not the case. The chief originator, or more correctly compiler, of the Rite was one Lechangeur, who had been refused admission into the Ancient and Accepted Scottish Rite, and who organized the Rite of Misraim in opposition to the former.⁷ I was, however, the three Bedarride brothers, Joseph, Michel and Marc, the last named of whom perpetuated their memory by publishing a history of the rite at Paris, in 1845, entitled *DE L'ORDER DE MISRAIM*, a two volume work of some 861 pages, who introduced and propagated the Rite in France, about 1813-14. There it partook of the dissension and schisms which were so indissolubly part of the 18th and 19th century French Masonic activities. Thus precedents were established which the American progenitors observed equally as meticulously in subsequent decades.

The Grand Orient of France, which controlled a number of degrees other than the symbolic grades of Ancient Craft Masonry, refused recognition to the new rite. The governing body dissolved, but some of the constituent lodges continued their work. They were very naturally considered as clandestine bodies and treated as such.

THE RITE OF MEMPHIS

In the absence of contemporaneous documents and published accounts, we must rely upon other records for the origin of this rite. The earliest authentic account⁸ attributes its beginning to one Samuel Honis, a native of Cairo, Egypt, who, with Gabriel Mathieu Marconis de Negre and others founded the first lodge, "Les Disciples de Memphis," at Montaban, France, in 1815. Proponents of this Rite admit that this lodge suspended labor the following year, and state that the archives were entrusted to Marconis de Negre, Grand Hierophant,

who revived the Rite in 1838 in Brussels and Paris. The French body was styled the Grand Lodge Orisis.⁹

The Rite of Memphis published its Statutes and Regulations on January 11, 1839, and Jacques-Etienne Marconis, Jr., was named Grand Hierophant depository of traditions and general archives of the Order.¹⁰ During 1839 several other Lodges were established, among them being the Chapitral Lodge "Philadelphus," at Paris; the lodges "Bienveillance" and "Sages d'Helopolis," in the Orient of Belgium and the Lodge "Chevaliers de Palestine," at Marseilles.¹¹

On February 25, 1844, the Prefect of Police in Paris requested the members of the Masonic Order of Memphis to cease their labors, and on May 24, 1844, the Grand Hierophant declared the Masonic Rite of Memphis at refreshment. They again resumed labor in Paris on March 5, 1848, several other lodges being formed in that year, 1850 and 1854.¹² Although unrecognized by the Grand Orient which, as the supreme authority of French Masonry, held its lodges clandestine, the Rite enjoyed considerable prosperity and extended itself into various parts of Europe and South America. Masonic authorities put a stop to the Rite's emissaries in Berlin in 1861,¹³ but there are evidences of activities in Germany in the present century. The trend of political events put the French lodges "to sleep" again in 1854.¹⁴

The Rite in the United States rests upon a foundation which was unsound from the very inception. This fact, supported by a definite pronunciamento from the Grand Orient of France, reproduced herewith in full, must be emphasized at this point, because the proponents of the Rite very conveniently overlook this important detail when presenting their versions. Its development in this country, however, must be deferred for the moment, but will be treated fully in subsequent paragraphs.

(To be continued)

¹ *The Thomson Masonic Fraud: A Study in Clandestine Masonry.* By Isaac Blair Evans. Privately printed. Salt Lake City, 1922. This 268 page book is obtainable at any Masonic library.

² *Revised Encyclopedia of Freemasonry.* By Albert G. Mackey, and Robert I. Clegg. See article headed "Rites."

³ *Histoire Pittoresque de la Franc-Maçonnerie et de Sociétés Secrètes Anciennes et Modernes.* Par. F.-T.-B. Clavel. Paris, 1843, page 259.

⁴ *Of Cerneauism.* By Albert Pike. New York, 1886, page 15.

⁵ *Ibid.*

⁶ *Cerneauism and Foulhouzism Scourged.* By Albert Pike. New York, 1885, page 11.

⁷ *Cyclopedia of Fraternities.* By Albert C. Stevens. New York, 1899, page 78.

⁸ *Bulletin of the Grand Orient of France.* Nov. 1862, page 419.

⁹ *Ibid.* page 420.

¹⁰ *Ibid.*

¹¹ *Ibid.*

¹² *Ibid.*

¹³ *Freimaurer-Zeitung.* 1861. No. 10; also *Latomia*, Vol. XX, page 176.

¹⁴ *Bulletin of the Grande Orient of France.* Nov. 1862, page 420.



AUGUST ANNIVERSARIES

Col. Daniel Cox was born shortly before August 31, 1673, his baptismal date, at London, Eng. He was a member of Lodge No. 8 on the roll of the Grand Lodge of that country, and was appointed Provincial Grand Master of New Jersey and Pennsylvania, in 1730.

King William IV of England was born August 21, 1765. He served as Master of his lodge—Prince of Wales—for two years, just before ascending the throne.

James Habersham, Sr., Acting Governor of Georgia (1769-72) and a member of Solomon's Lodge No. 1, in Savannah, died at New Brunswick, N. J., August 28, 1775.

Samuel Johnston, member of the Continental Congress and the U. S. Senate from North Carolina, died near Edenton, N.C., August 18, 1816. He was elected the first Grand Master of the Grand Lodge of North Carolina in 1787.

Benjamin Dean, 33d., 12th Grand Master of the Grand Encampment, K.T., U.S.A., was born at Clitheroe, Lancashire, Eng., August 14, 1824.

Albert Pike became a Master Mason in Western Star Lodge No. 2, Little Rock, Ark., in August, 1850.

James M. Rolph, Jr., Governor of California (1931-34) and a member of the Scottish Rite at San Francisco, was born in that city August 23, 1869.

Melville R. Grant, Masonic writer, who, at the time of his death, was Dean and Grand Almoner of the Supreme Council, 33d., A.&A.S.R., Southern Jurisdiction, U.S.A., was made a Master Mason in Fortitude Lodge No. 107, Independence, Kans., August 11, 1880.

Samuel Emory Adams received the 33rd Degree Honorary from Grand Commander Pike at Minneapolis, Minn., August 23, 1885. He became an Active Member of the Supreme Council, 33d., A.&A.S.R., Southern Jurisdiction, the following year.

Marshall W. Wood, Past Grand Chamberlain and Emeritus Member of the Supreme Council, 33d., A.&A.S.R., Southern Jurisdiction, died at Boise, Idaho, August 5, 1933.

Floyd B. Olson, Governor of Minnesota (1931-36) and a member of the Scottish Rite at Minneapolis, died at Rochester, Minn., August 22, 1936.

LIVING BRETHREN

Nels H. Smith, Governor of Wyoming, was born at Gayville, S. Dak., August 27, 1884. He is a member of the

Scottish Rite at Cheyenne, Wyo., and of the Shrine.

Frank H. Marquis, 33d., Grand Treasurer of the Ohio Grand Council, R.&S.M., and a Past Grand Master of the Grand Lodge of that state, was raised in Mansfield (Ohio) Lodge No. 35, August 7, 1889.

Raymond E. Baldwin, Governor of Connecticut, was born at Rye, N.Y., August 31, 1893. He is a member of St. John's Lodge No. 8, Stratford, Conn., and of the Shrine.

Stephen F. Chadwick, National Commander of the American Legion (1938-1939), was born at Colfax, Wash., August 14, 1894. He is a member of the Scottish Rite at Seattle, Wash.

George H. Hodges, 33d., former Governor of Kansas, received the 32nd degree of the Scottish Rite August 19, 1898, and became a charter member of Caswell Consistory, Kansas City, Kans.

Carter Glass, 33d., U. S. Senator from Virginia since 1920, received the 32d degree of the Scottish Rite at Lynchburg, Va., August 16, 1929.

UNIQUE CIRCUMSTANCES

ATTEND MASONIC INITIATION

Helena (Mont.) Lodge No. 3, A.F.&A.M., initiated three candidates into the Entered Apprentice Degree last February, under memorable circumstances. The degree was conferred on Leif Erickson, Associate Justice of the Supreme Court of Montana, by four other members of that court and the Supreme Court Reporter; the Rev. Luvern C. Hicks, Pastor of St. Paul's Methodist Church, was initiated by a selected group from among his congregation, and Mr. Richard C. Packer, a merchant, was likewise initiated by a group of merchants and business men.

The ceremonies took place under a special communication of the lodge in the Scottish Rite Temple, as the accommodations in the Masonic Temple were not adequate for the large attendance.

POLLARD NEW

GRAND COMMANDER

Knights Templars elevated Harry G. Pollard, 65-year-old department store president of Lowell, Mass., to the top office of Grand Commander of the 41st triennial encampment July 18, at Cleveland, Ohio.

Pollard, who succeeded Mark Norris of Grand Rapids, Mich., reached the highest office 15 years after he was named

grand captain of the guard, first office in the grand encampment.

The encampment elected Louis H. Wieber of Cleveland, former Ohio grand commander, as the new grand captain of the guard.

Charles N. Orr of St. Paul, Minn., succeeded Pollard as deputy grand master and other new officers named through the line of succession included John Temple Rice, Dallas, Tex., grand generalissimo; Robert B. Gaylord, San Francisco, grand captain general, and C. Byron Lear, Ridgewood, N. J., grand senior warden.

The Lansing, Mich. commandery captured first place in drill team competition. Other teams among the leaders were, in order, Emporia, Kan.; Indianapolis, Ind.; Lawton, Ok.; Dallas, Tex.; Los Angeles, San Francisco and Washington, D. C.

AMERICA'S FRONT LINE

The day after Italy threw its weight against an already beaten France, the President of the largest country of South America made a speech that could be interpreted in no other manner than approval of Mussolini and his philosophy of government. Later, the head of the Brazilian Government repudiated his stand, but the fact that such a statement could come from the top man in a responsible American Government was disturbing.

A few days later, a Nazi plot to seize Uruguay came to light. Germans have admittedly migrated in large numbers to Mexico, Argentina, Brazil, and other Latin-American nations during the last few years.

The warning is unmistakable. While governments may maintain at least a semblance of democracy throughout most of the Americas, it is evident that the seeds of treason and treachery have already been planted by strong German and Italian minorities. In Norway, these seeds blossomed in key army positions and resulted in the downfall of a decent, law-abiding, neutral nation.

This has led observers to the conclusion that an attempted invasion of this hemisphere might be greeted not with bullets and united American action, but by treachery that would allow Germany and Italy to gain important bases for future military operations.

If the groundwork of Nazi revolution has already been prepared in some of the South American countries, it is evident that the United States, in its present un-

prepared state, would be hard pressed to prevent a successful landing in this hemisphere. Once installed, a Nazi force would be hard to dislodge. At best it would mean military operations, costly in men and money.

Furthermore, the distance the United States fleet and other armed forces would have to travel to attack such an expeditionary force might be farther than the distance from America to Europe, while the distance from a Nazi-dominated Africa to South America is only a few hundred miles.

In the face of these facts, and with clear cut warnings that Nazi influence in South America may be greater than most people realize, it seems evident that the first line of defense for the United States lies in Europe. Only Gibraltar and the British Isles, strongly defended by the English fleet, stand between the totalitarian nations and America.

Nazi and Fascist forces must be checked at these points while the United States rebuilds its defenses. America's front line still lies in the Old World.

—S. R. News Bulletin.

FIRST CONN. G. M.

The first Grand Master of the Grand Lodge of Connecticut was Pierpont Edwards, son of the eminent preacher, Jonathan Edwards, famous in early New England history. He was installed in 1789, and served until 1791. A graduate of Princeton and not of Yale or Harvard, he served as Judge of the United States District Court.

AMITY

Relations of amity have been recently established between the Grand Lodge of Sweden and the Grand Lodge of Texas. King Gustaf V, of Sweden, who is Grand Master of the Grand Lodge of that country, through the Secretary of that Grand Lodge approved Captain W. Gibson, who is a prominent Freemason living in Gothenburg, to represent the Texas Grand Lodge near the Grand Lodge of Sweden, and has agreed to the proposal that S. E. Nolly, Jr., become the Representative of the Swedish Grand Lodge near the Grand Lodge of Texas.

ROBERT H. JACKSON

U. S. Attorney General Robert H. Jackson, prominently mentioned as a candidate for the Democratic nomination for the presidency of the United States, became a Mason in Mt. Moriah Lodge No. 145, Jamestown, N.Y., in 1929, and received the Scottish Rite degrees in Jamestown, in 1930.

ALASKA MASON HONORED

Herbert L. Faulkner, 32d., of the Juneau, Alaska, Scottish Rite Bodies, received the rank and decoration of Knight Commander of the Court of Honour on March 8th. He had been elected to this

honor by the Supreme Council, 33d., of the Southern Jurisdiction, U.S.A., of the Ancient and Accepted Scottish Rite of Freemasonry, at its biennial session in October, 1939.

Maurice S. Whittier, 33d., Deputy in Alaska of the Supreme Council, presided at the ceremonial, which was attended by sixty-five high ranking Masons.

PHILIPPINE GRAND MASTER

In the 28th annual communication of the Grand Lodge of the Philippines the Grand Master, Jose de los Reyes, took as the subject of his message, "The Separation of Church and State."

Calling on the brethren for loving thoughts to the memory of "our martyrs in Freemasonry," he referred to Dr. Jose Rizal and many other illustrious patriots who, though innocent of any crime, were ruthlessly persecuted, tortured and caused to suffer ignominious death, for no reason but that they were Masons and dared to teach their fellow men their inalienable rights. "Blinded by power and bigotry," he said, "the tyrants could not see that martyrdom is but the glorious test of immortality." Citizens are not far removed from that terror and obscurantism in this country; "we can still discern around us traces of the abject social life of that odious reign . . . and evidences of the magnitude of the generous sacrifices of Masonic martyrs who brought to an oppressed people the bright dawn of justice and freedom."

"Although we are not menaced by the physical dangers which our martyrs encountered, the sinister figure of intolerance still lurks on the horizon . . . Hardly a year ago, our detractors came out in the open with a demand for legislation tantamount to making their religion the religion of the State. Not a few of our legislators, fearing the ire of obscurantism and courting the vote of an unthinking populace, heeded that demand, giving our detractors the victory in the first round. Fortunately, we have a President (Quezon), full of courage and faith in the sublime ideals of our martyrs, who gladly gave up their lives for the complete separation of Church and State, and liberty of thought still rings in the four corners of this beautiful country." But the enemies of the separation of Church and State "are undaunted" and "are now massing their forces for a showdown."

The duty of Filipino Masons, as associates of human liberty, is to take cognizance of the dangers that undermine the Constitution of the Philippine Government and fight squarely with the best of their ability, remembering: "We need now, more than ever before, men of true moral courage," and that "the blessings of human liberty for the attainment of which our martyrs so generously gave their all, are now ours . . . the most priceless heritage ever bestowed upon us."

"The outstanding achievement of Ma-

sonry in the Philippines is the complete separation of Church and State, which means that the State shall have no authority over the individual citizen as to the manner he wishes to worship God, and the Church shall not dictate the policies of the State. Under this banner I call upon all Masons in this jurisdiction to give their undivided support."

CHARGE TO A MASTER MASON

And now, my brothers, the ceremonies of this degree are concluded. You have been initiated, crafted and raised, and have received all the instruction pertaining to Ancient Craft Masonry laid down in the ritual adopted by the Grand Lodge of this state. It is yours to enjoy all the privileges, pleasures and benefits of this revered and venerable Institution of ours, and I sincerely hope you may soon learn to recognize and appreciate their great value.

Conceived in the early days of civilization, so remote that the date is lost in the dimness of antiquity, and organized for the instruction and protection of the workmen of that period, the Fraternity has been a factor of ever increasing importance in the changing civilizations of the succeeding centuries, and exercises a potent influence on that of our own times. Its founders builded far better than they knew. They erected a structure to serve the material needs of the operative Brethren of their time, but they adorned it so richly with symbolism, and with teachings so noble and pure, that it has withstood the lapse of time, the attacks of ignorance, prejudice, and superstition, and survived by many generations the conditions that called it into existence.

There is inspiration and hope for the future of the Fraternity in the study of its past, and food for proud reflection in the thought that amid all the changes of social life and custom, amid the rise and fall of empires, dynasties, races and nations, amid the birth, growth and decay of religious sects and creeds, amid all the changes of thought and growth of knowledge, Freemasonry remains the one human Institution without fundamental change.

The reason is not far to seek. From its inception the Fraternity has been the exponent of verities as old as humanity itself, and destined to last "until the wide firmament is rolled up like a scroll;" so simple that all men can understand them and which all men must admit, accept, admire and reverence. Truth, justice, charity—meaning in a broad sense, manhood, honesty and love for one's fellowman—these three broad stones were builded securely into its very foundation, and on them men, not only of every "country, sect and opinion" but of every age and every time, and of almost every degree of education and intelligence, have found place.

When men no longer needed the assistance and protection of the Fraternity to gain a livelihood, its purposes underwent a modification. But the great underlying principles remained the same, appealing to the best there was in all men and binding them loyal and steadfast in their affection for it; and from generation to generation they have given of their time, thought, influence and money in loving and faithful service, receiving in return rewards that differed with their varying needs and tastes.

You are tonight received into full membership in this great Fraternity. You have every reason to be proud of the family which has adopted you. See to it that the family has reason to be proud of you.

The Fraternity stands today, as it has stood from time immemorial, as a wise and generous mother offering to her children from an abundant store, gifts whose value is beyond estimate and whose beauty grows upon us day by day.

Her very greeting to you was a smile of approval, and her first words—spoken before your feet were permitted to cross the threshold of her sanctuary—an appeal to every sense of manhood and honor you possess. "Because my children think well of you," she said, "because you are a man and have been found worthy, therefore do I open my doors unto you and bid you enter." Once within, she takes you by the hand and conducts you through the courts and chambers of her magnificent temple; she displays to you the glorious trophies which the centuries have brought her. She spreads a feast before you where presides the genius of modern Masonry,—true and disinterested friendship. Do you desire friends? Every man does; every man should.

*"He who has a thousand friends has not a friend to spare,
And he who has an enemy will meet him everywhere."*

She does not give you friends. You would not value them if she did. Indeed, she could not do so if she would.

*"For friendship is not a plant of hasty growth,
Though planted in esteem's deep-fixed soil,*

The gradual culture of kindly intercourse

Must bring it to perfection."

She offers you the esteem, good will and companionship of men with whom it is an honor for you, or any man, to become associated. The rest remains with you. Accept it gracefully, at her hands; use it right; improve it; and friendships will come into your life to enrich it and make it glad so long as it shall last. Nay, she does even more than this. She helps to make you worthy of such friendships. In the ritual of the three degrees she gives you a series of lessons, written in the most beautiful symbolism imaginable, inculcating a morality as lovely and lofty as

that of any system of religion or philosophy, ancient or modern, and entirely free from cant, bigotry or dogma; a charity as broad as the universe itself; a faith in God, immortality, and one's fellow man as simple and direct as that of a child.

She lays her hand on your shoulder and on mine, and directs to high thoughts, pure lives, unselfish deeds.

Strong, impressive and lasting are the lessons of the good mother.

I charge you, my Brothers, give heed to her voice and so shall you show to all the world the full stature of a man.—By R. W. Walworth O. Barbour, Deputy Grand Master, 1900.

RADIO PROPAGANDA

Nazi propagandists continue to bombard the airways with conflicting stories. Following Hitler's theory that the truth is unimportant—that the effect is the only thing to consider—they tell the French that the Reich has no quarrel with them, the British, that Churchill is the bogey man who is forcing this horrible war upon Europe, the Canadians, that they are fools to bring needless suffering by fighting Britain's war, and the Americans, that Hitler isn't such a bad guy, after all.

German broadcasts for home consumption are a different story. They preach hate—hate of every enemy, every prospective enemy. Typical is a recent broadcast which branded the French people as "barbarians" and brutes. "Women with knives tried to kill me," was the story of a German parachutist.

SEGREGATED JEWS

Hitler plans to put all Jews now living in Reich territory into a special district set up as a buffer state on the Russian-Polish border, a correspondent of *The London Times* stated in a dispatch, early in January. The British journalist, who witnessed the departure of the first group of Jews forced to leave their homes and move into the new territory, says present plans call for the concentration of all Jews into this new "pale." This would include 180,000 from the original Reich, 65,000 from Austria, 75,000 from Czechoslovakia and about 450,000 from the annexed provinces of Poland.

The dispatch tells of the horrible treatment accorded the first group. When they refused to volunteer to make the transfer, all males between the ages of 17 and 70 who were living in a town on the German-Austrian border were herded together, crowded on trains and sent to Poland. No food or shelter was waiting for them upon arrival, and they were forced to shift for themselves—always under German supervision. Several were killed.

Many have escaped across the border to Russian Poland, the dispatch states, where the persecution is reputedly not so well organized or severe. Stalin is said

to be exercising caution in his Polish policy.

While Germany is moving the Jews into the so-called "Jewish Reserve," a million Polish civilians may die during the next few months unless relief facilities are able to take care of them, Julien Bryan, photographer and correspondent, told a Town Hall meeting in Washington, D.C., on January 21st. Mr. Bryan presented uncensored photographs of the German invasion of Poland last September, including scenes of indescribable horror of the bombing and selling of civilians.

In discussing the European war, he predicted that the Scandinavian countries and the United States would all be drawn into the conflict.

ENGLISH MASONIC HOMES

The number of annuitants cared for by the Royal Masonic Benevolent Institution of England, conducted by the United Grand Lodge of that country, has almost doubled during the past 20 years, and the per capita cost of maintaining them has also greatly increased.

The following are figures published in the *Freemason*, London:

A	B	C
Year	Annuitants	Cost of Annuitants
1918	1,379	\$261,521.46
1919	1,377	\$298,379.70
1920	1,313	\$347,742.72
1921	1,347	\$374,288.04
1922	1,419	\$387,993.24
1923	1,475	\$409,659.12
1924	1,535	\$428,000.75
1925	1,630	\$449,020.26
1926	1,698	\$461,014.74
1927	1,742	\$468,712.98
1928	1,771	\$478,520.46
1929	1,819	\$490,641.30
1930	1,873	\$512,297.46
1931	1,907	\$519,772.14
1932	1,960	\$536,262.12
1933	2,038	\$561,461.22
1934	2,159	\$593,669.44
1935	2,233	\$622,444.50
1936	2,368	\$653,222.88
1937	2,531	\$689,303.52
1938	2,683	\$711,621.72

WASHINGTON'S WATCH?

An old-fashioned "silver turnip" watch, with colored Masonic symbols on its face and the name "G. Washington" inscribed on the movement, was recently found among the effects of Garrett W. F. Blanchfield of Hartford, Conn. Masonic historians who have examined the watch hesitate to say that it belonged to Washington, but many things indicate that it may have at one time been the property of the first President.

A clipping from an 1898 issue of *The Hartford Daily Courant* was found with the watch. It told the history of the watch for the preceding 75 years, at which time, according to the article, it

was given to Capt. James Farnham of Clinton, Conn., for saving the life of a Frenchman who was drowning in Perth Amboy harbor. The Frenchman said it had belonged to his uncle, a French General.

Students of Masonic history believe it may have been given to one of the French generals who served with Washington in the Revolutionary War. It is known that General Lafayette was a Mason, and it is probable that other French officers who helped the colonies in their fight for independence were members of the Craft.

Actual dating of the watch is difficult because the works and the case were apparently made at different places. Under George Washington's name on the movement is inscribed "Dublin" and the number "3750." The hallmarks on the case, however, include a rampant lion, a shield, and the letters "D.N.L." Authorities believe the lion places the case as being manufactured in England, not Ireland.

The face of the watch is colored with Masonic symbols. The All-seeing Eye, the refulgent sun, two pillars surmounted by globes, the checkered pavement, Noah's ark, the square and compasses, the beehive, a constellation of seven stars opposite a quarter moon, and an altar with an opened book are all recognized as being of Masonic significance.

George Washington was known to have been an ardent Mason. He became an Entered Apprentice in Fredericksburg (Va.) Lodge No. 4, in 1752, when he was only twenty years old, and was made a Master Mason less than a year later. He later became Master of Alexandria Lodge No. 22 and held this office when he was President of the United States. General Lafayette presented him with an apron, used in Masonic ritual, before he returned to France, following the Revolutionary War.

MASONRY IN CHINA

Two of the six lodges in China operating under the Grand Lodge of the Philippine Islands have evacuated their home cities and are now meeting in Shanghai with the other two lodges in that city, and a third lodge has moved to Hongkong, the sixth lodge being at Chengtu, West China.

The report of the District Grand Lodge for China, published in the 1940 Proceedings of the Grand Lodge of the Philippine Islands, shows that there are now 401 Masons in the six lodges, of whom 259 are Chinese, 94 are Americans, 7 are Filipinos, and 41 are of other nationalities.

Many of the Craft members in the war-stricken areas have suffered severe losses, but there is still no serious distress among Chinese Masons. They are active in relief work for others, however, and Masons head the Refugees Areas Committee in Canton. Masons also sup-

port thirty children in an orphanage near the city.

The report states that Chinese lodges of all jurisdictions are now on the best of terms, and that inter-lodge visitations are becoming common. Pearl River Lodge No. 109, forced to flee from Canton, has been accorded the privilege of using the British Masonic Hall in Hongkong. It is one of the many incidents showing the harmony existing between the various Chinese lodges.

36 GOVERNORS ARE MASONS

Governors now in office in thirty-six of the forty-eight states are Masons. The states are: Alabama, Arkansas, Colorado, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Iowa, Kansas, Kentucky, Louisiana, Maine, Massachusetts, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Jersey, New Mexico, North Carolina, North Dakota, Ohio, Oklahoma, Pennsylvania, South Carolina, South Dakota, Texas, Virginia, Washington, West Virginia, Wisconsin, Wyoming and Arizona.

ANNENBERG STARTS SENTENCE

M. L. (Moe) Annenberg, Philadelphia publisher, entered the Federal prison at Lewisburg, Pa., on July 23rd, to start serving a three-year sentence for evasion of income taxes. Annenberg's petition for clemency was turned down recently by Federal Judge James H. Wilkerson in Chicago, Ill.

Though owner of the highly respectable *Philadelphia Ledger*, Annenberg amassed his fortune principally through his racing wire service, which enabled bookies all over the country to obtain quick, accurate results on horse races. Bookie establishments, which bled the public of millions of dollars each year, received a serious blow last fall when Annenberg's service was closed down.

The criminal income-tax case, involving \$1,217,296 on his 1936 income, was the largest on record. He pleaded guilty in April and received sentence on July 1st. Other charges, involving further tax matters, lottery and conspiracy to influence a grand jury witness, were dropped by U. S. District Attorney William J. Campbell of Chicago, who said he thought the sentence "eminently fair." Annenberg also agreed to pay the Federal Government more than \$8,000,000 to settle a civil income-tax evasion case.

The former king of the race wire service emigrated to this country when but a small boy. His genius for organization brought him early success in newspaper circulation work. It is noteworthy that he attained wealth in legitimate enterprise, but greed for money and power led him to enter the racing information business. He repaid the government that gave him a chance for riches by holding back millions of dollars in taxes.

YOUTH CONGRESS

FAVORS SOVIET RUSSIA

In a resolution condemning dictatorships, the American Youth Congress specifically omitted Soviet Russia, apparently accepting the statement of Carl Ross, national secretary of the Young Communists League and a delegate to the Congress, that Russia "is a democracy." The annual convention of the Congress met the first week in July at Lake Geneva, Wis., and adjourned without making any change in policy or personnel which would rid it of the communistic element that its opponents charge is in control.

Apparently taking no chances on exposing members to anti-Communistic influences, sixty members of a pro-American bloc, backed by former heavyweight champion Gene Tunney, were refused seats at the Congress on the ground that their credentials were not properly filed.

The failure of the Youth Congress to "clean up" its organization is not surprising to many Washington, D.C., observers, who were startled and shocked at the speech and actions of the delegates who descended upon the National Capital last February demanding federal handouts. At that time they booed President Franklin D. Roosevelt when he told them to try to work out their own problems, and heckled the "First Lady" when she addressed one of their meetings.

The charge of Communistic control first came to the front when the organization voted down a resolution condemning Russia's unprovoked invasion of Finland. Since then the Congress has consistently refused to speak against Stalin's Soviet dictatorship, stubbornly maintaining that Russia cannot be classed with the dictatorships of Hitler, Mussolini, Franco or the Japanese Imperialists.

COMMON PERIL CALLS FOR

MUTUAL DEFENSE

Military strategists agree that England's most vulnerable area of attack is from Irish shores. It is believed that Hitler's long threatened Blitzkrieg against the island kingdom is based upon complete encirclement, and that Eire is a vital point in the strategy. Should actual invasion of England or Scotland fail, it is pointed out that possession of Irish shores would complete the Nazi blockade and Great Britain might eventually be starved into submission.

Few believe that the Republic of Eire, headed by Prime Minister Eamon De Valera, is a willing party to such a design. Yet Eire, almost wholly lacking in paraphernalia of modern warfare, and with a mere 15,000 poorly trained regulars, consistently refuses to allow English troops and war equipment to enter the country.

It is said that the price of cooperation is the incorporation of the six counties of North Ireland within the Republic.

Mr. De Valera and his ministers are

not fooled by the situation. Mr. Aiken, Minister for Defense Coordination, recently acknowledged the probability of invasion and declared that if Ireland is attacked by the forces of one belligerent power, he will invoke the aid of "the other belligerent." Britain, with no thought of invasion, takes some comfort from this statement.

It is incomprehensible that the traditional hatred of England should overshadow fear of Germany. The Prime Minister undoubtedly is familiar with the fate of Denmark, Norway, Holland, Belgium and other small nations that have "cooperated" with Germany. He undoubtedly knows that if Ireland's independence is to be preserved, it must be defended by British guns and men.

The inability of the leaders to get together on a strong realistic policy may be reflection of the attitude of the Irish people. Recent visitors to Ireland report that the alarm of the government is not shared by Ireland's citizenry. This may account for the almost total failure of a recent recruiting drive.

It is possible, of course, that Hitler may never strike through Ireland, but even if he does not, Irish freedom depends upon England. If the Nazis gain control of St. Georges Channel and the Irish Sea, Ireland's economic life line would be cut. England depends on Ireland for foodstuffs—but Ireland is just as dependent for existence upon the English market.

That is not the only danger, if recent dispatches from Dublin are true. German "tourist" infiltration in recent months has been unusually heavy and the German embassy staff of more than sixty persons is ten times as large as that required by the United States to maintain diplomatic relations. German "fifth column" methods are well known, and apparently the ground work is already laid in Ireland.—*Scottish Rite News Bulletin*.

DISAVOW NAZI DOCTRINES

The three top men in Mexico have openly disowned both Communist and Nazi sympathies. President Lazaro Cardenas has persistently and unrelentingly supported the democratic cause. In a continental broadcast to the whole of America on June 9, 1940, he declared that the peoples of the Americas have the inescapable duty of maintaining closest understanding, and building up a single defense front which will save them from all violent or arbitrary intervention by foreign forces which, at any moment, threaten to overthrow the sovereign rights of the American people, united by the profound bonds of their own liberty.

Gen. Manuel Avila Camacho, the presidential candidate supported by the administration, has from the beginning of his campaign militated for closer harmony with the United States and all

American nations. Though he is handicapped by the support of Communists and the Confederation of Mexican Labor, with its Communist sympathies and propaganda, some believe that, if elected, he will throw both overboard.

Gen. Juan Andreu Almazan, the opposition candidate, has declared that "the last battle between totalitarianism and democracy will be fought in America," and that Mexicans, being citizens of a democracy, should be against all tyranny, against all totalitarianism. He has publicly attacked the Hitler regime and predicted that the German people will tire of oppression and overthrow their Nazi overlords.

Close students of the situation in Mexico declare that at least 90 per cent of the members of the Mexican Government and of the official supporters of both Generals Camacho and Almazan are solidly pro-democratic and anti-totalitarian. It is upon the remaining ten per cent or less that the Communist and Nazi agents work.

Further evidence of South American solidarity was voiced, on June 15, 1940, by Argentina's Foreign Minister, Jose M. Cantilo, who declared that South America will stand united against any aggression, whether by force of arms from without or within continental boundaries. He said that Argentina, faithful to her inter-American obligations, will continue to follow a policy, including defense and solidarity, based on the accords reached at the Lima Conference two years ago. This policy, he added, was only strengthened by Italy's entry into the war, and that mutual understanding between Argentina and the United States was improving daily.

German activities came to light in Uruguay, however, with the arrest of twelve German subjects said to be the heads of a subversive movement extending throughout the country. Two United States warships, cruising in South American waters, were ordered to Montevideo, presumably as a precaution against any attempt of the Nazis to gain control of the Government.

In addition, on June 18, 1940, a government measure regulating the right of association, with a view to suppressing organizations which might carry on "fifth column" activities, became a law. The Senate passed the measure without amendments, which had already received the approval of the Chamber of Deputies on June 13th.—*Scottish Rite News Bulletin*.

"ORIGIN OF MASONRY IN PANAMA"

Altho some Masonic authorities have maintained that Freemasonry existed in Panama as early as the first part of the 1700's there are no contemporary records relating to the craft prior to 1821 and on the whole it is unlikely that it existed

here before then. It is true that there were lodges in Spain as early as 1726, but there is no evidence that anyone connected with them was ever in Panama.

The authentic beginning of Masonry in Panama was evidently connected with the fifteen-year struggle of the Spanish-American patriots under General Simon Bolivar, "El Libertador," for independence from Spain. By 1821 this struggle was successfully terminated in northern South America and Panama and on November 28 of that year the leading citizens of Panama City recognized the situation by declaring Panama independent of Spain and a part of Great Colombia (Colombia, Venezuela, and Ecuador).

In the year in which Panama achieved political freedom it also achieved intellectual freedom for, as previously mentioned, it was in 1821 that Masonic activity in the country began. It is reasonable to suppose that the origin of Masonry here was closely connected with the collapse of Spanish power in northern South America, inasmuch as the reactionary Spanish Government of Ferdinand VII had previously attempted to suppress the craft in both Spain and its colonies. At any rate, a few months before the Panamanian Declaration of Independence of November 28 (which really followed the *de facto* obtaining of independence) a group of about 15 brothers in Panama City met and drafted a petition to the Supreme Council of the Scottish Rite, Gran Oriente Espanol, in Madrid, praying that they be granted a dispensation to establish a lodge to be known as La Mejor Union ("Best Union"). (The Supreme Council was functioning openly at this time as a result of the success of a liberal revolt against Ferdinand VII which had broken out early in 1820.) The petition was granted in due time and the Lodge held its first meeting under the dispensation later in the same year. Early in the next year, however, it transferred its allegiance to the Supreme Council of Paris, possibly because of the growing anarchic conditions in Spain which the successful revolutionists of 1820 proved unable to control. About a year later the brothers became dissatisfied in turn with the French connection, perhaps on account of their indignation at the French intervention in Spain to restore the unspeakable Ferdinand VII to his absolute power, and they accordingly determined to sever that connection and petition an American Grand Lodge for a charter. On account of its convenient location from the standpoint of relatively quick accessibility from Panama, the one in New York was selected. The petition was duly prepared and signed by Brothers Mario Radonicich, Ramon Vallarino, Jose M. Varrientos, and Manuel Ayala, respectfully, Worshipful Master, Senior Warden, Junior Warden, and Secretary, and eleven others. Among them was Brother Jose de la Torre who was com-

missioned to journey to the United States to present the petition in person. He arrived in New York in October, 1823, and duly executed his commission. In support of the petition he stated, perhaps somewhat naively, that the brothers in Panama had desired to be under the Grand Lodge of New York from the beginning but that the impossibility of communicating with the United States before this time had prevented them from presenting an application.

The Grand Lodge of New York granted the petition and issued Warrant No. 365 to the Panama City brothers on December 27, 1823, and under it the Lodge was duly erected early in 1824. A few months later, however, it received an invitation to place itself under the newly organized Gran Logia de Colombia in Bogota. This naturally evoked patriotic enthusiasm and the Lodge immediately voted to accept the invitation (August 8, 1824) on condition that its mother grand lodge would release it. Near the end of the next year the Grand Lodge of New York, not desiring to oppose the expressed wish of its tropical daughter lodge, formally approved a report which favored the granting of permission to No. 365 to affiliate with La Gran Logia de Colombia. Probably it was duly affiliated with it shortly thereafter, altho there seem to be no further records about the matter with the exception of a note in the *Proceedings* of the Grand Lodge of New York under date of June 8, 1832, that it had finally and officially renounced its jurisdiction over La Mejor Union No. 365 in favor of the new national Gran Logia de Colombia.

Almost nothing is known of the history of La Mejor Union after it came under the jurisdiction of the Colombia Grand Lodge. It is not even known what number it bore nor how long it continued to exist. Almost certainly, however, it ceased to function before 1840. Its death marked the end of organized Masonry in Panama for the time being since there is no authentic record that the craft had ever existed elsewhere in the country before this time, altho one uninformed writer does state that there were "traces of Spanish-speaking lodges in Colon as far back as 1820-25 (Colon was not even founded until 1850!) and others have referred to the possible existence of Masonry in Porto Bello even earlier.—ROGER C. HACKETT, *Sojourners Lodge, Panama.*

GENERAL SHERMAN'S

KINDNESS TO MASONIC

WIDOW AND FAMILY

Apropos *Gone With the Wind* and, particularly, General Sherman's destruction of Atlanta, at least two stories of mercy and compassion toward two families of that city are told of that general. One, somewhat legendary and with a

romantic touch, tells of his saving the home of a former sweetheart and the wife of a "Brother Mason." The other describes how he administered to the needs of a dying widow of a Mason and Confederate officer, and her children, during the siege of Atlanta.

The latter story is as follows: Leonard Christopher Simpson, the first lawyer to settle in Atlanta, was prominent in Masonry of Georgia. One of the founders of Atlanta Lodge No. 59, and later its Master, he was also Senior Grand Warden of the Grand Lodge of that state and one of its Deputy Grand Masters.

Commanding the first military company which joined the Confederate forces from Atlanta, Mr. Simpson died in the early months of the war, leaving his widow and five children in a home on what is now a fashionable thoroughfare of Atlanta. One of the children, Mrs. Hattie Simpson Reynolds, died on June 16, 1896. *The Montgomery* (Ala.) *Advertiser*, in reporting her death, referred to her father and also cited some details incident to the death of her mother and the kindness of General Sherman.

According to *The Advertiser*, Mrs. Simpson and her children repaired to the cellar of their home that they might better protect themselves from the exploding shells during a bombardment of the city. She contracted a cold, from which she died within a week. A faithful servant, who remained with the family, told the children their mother was dying. No local physician was available and, in desperation, the weeping children hastened to General Sherman's headquarters, where they appealed to his surgeon. He responded, and with him went the Commander-in-Chief. The Northern General lifted the pillow of the dying widow of the Southern officer that he might ease the pain of her death struggle. As he did so, there dropped a Masonic badge with the inscription:

"TOKEN OF ESTEEM
TO OUR BELOVED BROTHER,
L. C. SIMPSON,
ATLANTA LODGE, No. 59."

After examining the emblem, General Sherman, whom *The Advertiser* referred to as a Mason, declared "that the children should not suffer."

On the following morning, as the sun was faintly diffusing its light o'er the heavens and the surrounding terra, the remains of the mother were laid to rest in Oak Hill Cemetery, Atlanta, in a coffin furnished for the purpose. General Sherman, it is explained, conducted the burial rites, using only the Masonic ritual.

The children were sent to the home of General Sherman in Boston. Tenderly provided for at his instance, they were, some months after the close of the war, returned to their Southern relatives who had sought them.

According to an article in the March, 1940, issue of the *Masonic Messenger*, a

Past Master's jewel, presumably the one which fell from the pillow of the dying mother, is in the possession of Mrs. Mayo, a cousin of the Hon. L. C. Simpson, which she considers priceless.

"THE THREE LANE HIGHWAY OF MASONRY"

By FRED W. MOORE, Grand Orator,
Suezoria

Our highways as we think of them in the modern sense are simply a means of travel and convenience from point to point, while our Masonic highway is a means to a fuller and more abundant life leading to eternity.

Our Masonic highway was started many centuries ago by our ancient brethren, and we as members of the craft today continue to build, maintain and extend this theoretical structure, a secret highway if you will, for in many lands Masonry was forbidden, and some countries were detoured in order to make it continuous. Bridges and culverts were erected and installed so as to pass over or carry away the flood waters of hatred and ignorance. Shoulders of granite supported the superstructure against the undermining influences about them. Thousands of our ancient brethren gave up their lives to further the completion of this highway, and out of their struggles emerged this enduring monument to their ideals, three lanes wide and endless to the skies, worn smooth and cemented together by the bonds of brotherhood, traveled by countless thousands following the trail of Masonry. The three lanes I would designate as representing the most important tenets of Freemasonry, "Brotherly Love, Relief and Truth" for to travel as a Mason, one must be endowed with love of these three virtues.

Travelers on this highway are protected from the inclemencies of the weather, by giant trees, shedding their shades of Tolerance, Faith, Hope and Charity. The mutual tolerance for each other's ideas, thoughts and beliefs is a necessary token for passage. The strength to carry-on is inspired by Faith in the Supreme Grand Master, Hope in eternity, and Charity for all.

We do not feel that our doctrines are the only ones worthwhile and that others are to be disregarded. We do not feel that we are worlds apart from our fellow beings, but we do feel that by following our highway, and paying heed to our pattern, that this world will be a better place in which to live.

"He drew a circle to keep me out,
Rebel, heretic, a thing to flout,
But love and I had the wit to win,
We drew a circle that took him in."

Why do we build this highway? Why do we take care to lay the proper foundation? Caution signs are erected at regular intervals, admonishing us that we must take care, as youth is following

after. The examples we set and the precepts we follow, are the plans and specifications for them, the guiding lights, if you will. This is a challenge to Masonry that we cannot ignore. We must have youth to follow our footsteps, and we are responsible for the pattern of highways we build.

Our youth of today are our rulers of tomorrow, and we must see that they are properly led, or we in America may face the same conditions that prevail today over much of Europe. Gone is every visible sign of Masonry in several of the countries of Europe, and only the sparks within the faithful breasts are alive today, and may be smothered tomorrow. We must create the desire in youth to follow our highway, or tomorrow we too, may be invisible.

Recent history shows us that despots, with maniacal tendencies, convert youth to their banners, more readily than those seasoned by age, overthrowing governments who said "It can't happen here." It did in over half of Europe, and the tentacles of the octopus are still reaching out.

This must not happen in America. Masons should be ever alert to this peril. Such youth gatherings as recently held in the capitol of these United States of America, claiming representation of over a million members, must not go on without proper leadership, of those whose aims are idealistic in the true American way. Youth must be shown the danger signs, where the roads are rough, and we as members of that ancient and honorable craft must show the way for them to build their speculative highway.

"SAVE AMERICA FIRST!"

By CYRUS FIELD WILLARD, Dr. Litt.
ED. CRAFTSMAN:

As one who received Masonic Light in Columbian Lodge of Boston in 1894 and as a descendant of Simon Willard who settled Concord, Mass., in 1650, I always read with close interest Boston's MASONIC CRAFTSMAN in my home on the shores of the Pacific in Sunny California, and so I was glad to see in your editorial of the May issue that you are awake from general hypotheses and realize that we are no longer an organization of operative Masons with whom regularity was a necessity but are an association of sovereign citizens, who are not compelled, like wandering workmen, to keep silent on the misdoings of those whom we place in office. I have wondered if we were really FREE Masons when we are forbidden by ancient taboos from discussing matters vitally affecting our very lives. Paul Revere, who as Grand Master of Massachusetts signed the charter of Columbian Lodge in 1795, was not hindered by this old taboo from laying the plans to throw the tea overboard; in the anteroom of St. Andrew's Lodge he was equally forgetful of that

ancient taboo when he led those who did it. We are taught that "Freemasonry is a progressive science", but one can hardly believe that when he reads the declaration of principles adopted by the Grand Lodge of my old lodge, which seems to me retrogressive when it speaks of the Volume of the Sacred Law of which there is no mention or warrant in Anderson's Constitutions, the basis of all Masonic jurisprudence. Freemasonry is supposed to be non-sectarian, but this euphemistic endorsement of the Bible as the Volume of the Sacred Law commits a Mason to either Judaism or Christianity. While a firm believer in the teachings of Jesus, I have read and studied that book since my boyhood, my grandfather being the first Methodist minister on Cape Cod, and my grandmother paid me a dollar every time I read it through. I studied the history of the Christian religion as I grew older and know of its derivation from the neo-Platonists of Alexandria. If any one wishes to believe in the materialized symbolism of the Neo-Platonists' doctrines, that is their privilege. Long ago I wrote an article entitled "Unite or die", using the motto Ben Franklin used before the Albany conference. I said then that the Masonic lodges would all be wiped out if England and France and the 50 Grand Lodges of the United States did not unite with their French Brethren. But my warning was as little heeded as was the warning Col. Lindbergh gave about the strength of Germany's air plane force, which the politicians are now in such a "dither" about, just prior to a Presidential election. Well they may be, when we have been sticking our nose into Europe's business as Lindbergh told the worst offender recently. I am glad to see the editorial in THE MASONIC CRAFTSMAN as it harks back to the true Massachusetts tradition of Paul Revere. For Hitler and his friend Mussolini have suppressed Masonry and we as Masons have a just ground of quarrel with them. No one tells openly how Hitler, without gold, has been able to rear such powerful mechanical powers. It shows the fallacy of the gold standard, and our present banking system imposed on us by England. We are now at the beginning of a new order of the ages, as told on the reverse of the Great Seal of the U.S. To save our own skins we must throw open to discussion all such matters in our lodges which are merely voluntary associations and not sacrosanct. But we need such apostles of flame as you have shown yourself to begin rousing the people especially to save our dear America which we all love, no matter how we may differ on other subjects. Some of my ancestors were at Concord Bridge on April 19, 1775, and my father and brother fought all through the Civil War to free the black slave. This present war in Europe was declared by England on Germany which was what Hitler wanted; for it is

an economic war, as was the World War. We must move to unity as Freemasons, and start a national Grand Lodge. We have three million enrolled Freemasons . . . I have been designedly radical in order to create discussion, and call attention to the serious condition the politicians have brought us to. Within four years I shall be 50 years a Mason, and I think I know what I am talking about when I say 60 percent of the Grand Masters of our 50 Grand lodges, including Puerto Rico, are "stuffed shirts" or politicians. You have one who is a notable exception. A General Grand Lodge would have been formed long ago if the lilliputians had been willing to cede jurisdiction. They had ten Grand Lodges in Germany, which explains why Masonry was suppressed so easily in that country. How long would it take with our decentralized Freemasonry to suppress Masonry here, as it would be if Hitler attacked this country? But after this war is over, Germany will be so exhausted and England and France bled so white that Stalin can move in and take possession of Europe. I do not believe that the Russian experiment will succeed, on account of the difference in language, there being 200 different nationalities in it. Since I read and write French easily, I have realized what a great barrier the difference in language has been in our misunderstanding the facts as to French Freemasonry. The Russians have plenty of gold, the placers at the mouth of the Lena River being very rich, yet we have been financing the Soviet Union of Socialist Republics by the present administration buying their gold at an inflated price . . . Jesus taught humanitarian ideas and was opposed to the capitalists. I only speak of this matter so you may know the facts as we must know the facts if the American people are to know in present crisis how to act. There is a certain Boston banker, named Joseph Patrick Kennedy I think his name is, who was American Ambassador to England, who, when he returned from England, was interviewed and was reported to have said that we may now look to see the end of civilization. What he meant was the end of the banker's "racket" in England and in this country, for he had learned that Hitler had been able to finance his rearmament by a paper money system independent of the Bank of England which the people in Germany accepted in government paper money as a medium of exchange the same as we accept a bank check, which today does 95 percent of the nation's business. I am willing to work with my good Christian brothers, expecting to show them the same polite toleration I would show my Mohammedan, Parsee or Hindu brother. Personally I don't believe Hitler will be in position to attack us if we let him alone, and having lived in Paris and London, I don't believe in mixing in their quarrels. But I do believe

in the Brotherhood of Man and think we should confine our efforts to defending America, so we may be in a position to help both sides when the war is over. England and France both owe us money from our last war, and after the present war we should ask both England and France to sell us their possessions in the West Indies as payment on their debts at a price to be fixed by arbitration, as we cannot afford to have Hitler a neighbor in the Bermudas just off North Carolina or in the West Indies. If England is defeated, Canada could make arrangements to come into the United States, as they would make desirable citizens. All these subjects should be discussed in our lodges and Freemasonry be united and really free. There was a former Hitler, although he was named Attila, the leader of the Huns, who was also called "The Scourge of God." It is possible we see another "Scourge of God," who will act to make some great changes that will bring in a newer and better state of affairs, a new heaven and new earth, where justice will prevail, as Jesus preached and drove the money changers out of the Temple at Jerusalem, for which he was executed.

My main thought is summed up in the slogan, "Save America First." . . .

70th BIRTHDAY

Honoring particularly its original Master and Senior Warden, who are still alive at ninety-six years of age, Knapp Lodge No. 462, Berwick, Pa., recently celebrated its 70th anniversary. John H. Taylor, 42d., first Master of the lodge when it was formed in 1870, was present, while Frank E. Brockway, 32d., Senior Warden at that time, was unable to attend because of illness.

Mr. Taylor, who now resides at Nescopeck, Pa., was a soldier in the Civil War. He was Master of his lodge in 1870 and secretary from 1872 to 1875. Mr. Brockway, now of Beach Haven, Pa., fought as a captain in the Union Army, and, following his term as senior warden in 1870, was Master in 1871-2-3 and 1880.

Since its founding in 1786, Berwick, Pa., has kept in close association with Berwick, Eng. At the time of its 150th anniversary in 1936, the Sheriff of Berwick, Joseph Fleming, came from England and presented Knapp Lodge with a Bible that formerly belonged to an old St. George Lodge in his city, which contained the date 1786, making it about the same age as the American city. The Bible was sent as a gift from the Berwick-upon-Tweed lodges in England.

Knapp Lodge Masons presented Sheriff Fleming with a gavel made of Sequoia, Acacia, Iron Wood, Naura, Teak, Dogwood, Ash, Virginia Fir and Douglas Fir, the first letters of which spell "Saint David." It is now used by the three English lodges of Berwick.

GIBBON A MASON

The membership in the Masonic Fraternity of Edward Gibbon, author of the *Fall and Decline of the Roman Empire*, had been questioned by some and asserted by others. It was doubted both on the grounds that no mention of it was found in his published journal, autobiography, or correspondence, and because he had embraced the Roman Catholic faith. The records, however, show that he was not only a member of the Craft, but was Senior Warden of his lodge. This information appeared in an article by A. F. Calvert, Past Grand Stewart of the United Grand Lodge of England, published several years ago in *The Freemason's Chronicle*.

The records show that Rowland Holt, Deputy Grand Master of the Grand Lodge, 1775 to 1786, proposed the name of the great historian to be a Mason in the Lodge of Friendship. He was balloted and admitted on January 13, 1768, at the age of thirty-one. Passed from Entered Apprentice to Fellowcraft, February 10, of that year, he was two weeks later, on February 24th, raised a Master Mason. On April 28th he was appointed Senior Warden by the Duke of Buccleuch, Master of the lodge.

Disclosures revealed that he became a Roman Catholic June 8, 1753, at the age of 16.

On the advice of Lord Elliott, Gibbon's father sent his son to Lausanne, where he lived with a Calvinist Minister, M. Pavilliard. Sometime later, Gibbon decided to abandon Roman Catholicism, a step which he said was due principally to his "private reflections." He left the Church, declaring that the "Romish creed disappeared like a dream."

Following the resignation of his father and the death of his friend, Sir Thomas Worsley, who was admitted to the Lodge of Friendship as a joining member a year prior to Gibbon's entrance to that lodge, the historian was promoted to the rank of Major and Lieutenant-Colonel-Commandant in the militia, for between 1765 and 1770 he participated in the spring meetings of the militia at Southampton. He is said to have been disgusted at the excessive wine drinking and cared little for the company at the inn during these meetings.

100 YEARS OLD

Jacksonville, (Ill.) lodges played host to Illinois Grand Lodge officers and several hundred Masons at a celebration on April 6th commemorating the one hundredth anniversary of the founding of the Grand Lodge. Harmony Lodge No. 3 and Jacksonville Lodge No. 570, both of that city, jointly handled the arrangements.

All present officers of the Grand Lodge of Illinois attended. The Grand Lodge was organized on April 6, 1840, at a con-

vention in Jacksonville, of delegates from five Illinois lodges. At the present time there are 994 lodges in the state.

ENGLISH MASON INJURED

Lord Zetland, Provincial Grand Master for Yorkshire, sustained slight-rib injuries during a shooting outrage in London early in March. The distinguished English Mason has been Provincial Grand Master since 1923, and the position has been held by a member of his family since 1817.

Prior to this appointment, Lord Zetland was District Grand Master for Bengal from 1917 to 1922.

BIRTHDAY

The Freemason's Chronicle, a weekly newspaper of the Craft in England, recently published its 3,400th issue, having been in continuous publication since 1875. The paper has been owned, edited, printed and published by three generations of one family. The present editor and owner, A. W. Morgan, is the grandson of *The Chronicle's* founder.

All Sorts

DESTINATION UNKNOWN

There are Masons who remind us of a distinguished and well-beloved bishop of a certain Southern state who is so absent-minded that his family is always apprehensive for his welfare when he is away from them.

Not long ago, while making a journey by rail, the Bishop was unable to find his ticket when the conductor asked for it.

"Never mind, Bishop," said the conductor, who knew him well, "I'll get it on my second round."

However, when the conductor passed through the car again the ticket was still missing.

"Oh, well, Bishop, it will be all right if you never find it," the conductor assured him.

"No it won't, my friend," contradicted the Bishop. "I've got to find that ticket. I want to know where I am going."

A lot of brethren in the Fraternity are no better off than the Bishop—don't know whither they are going, and, which is worse, they never stay anywhere or get anywhere, either.

LIGHT!

If I have faltered more or less
In my great task of happiness;
If I have moved among my race
And shown no glorious morning face;
If beams from happy human eyes
Have moved me not; if morning skies,
Books, and my food, and summer rain
Knocked on my sullen heart in vain;
Lord, Thy most pointed pleasure take,
And stab my spirit broad awake.

—Robert Louis Stevenson.

PERFUME

Frosh: "I just brought home a skunk."
Roommate: "Where ya gonna keep him?"

Frosh: "I'm gonna tie him under the bed."

Roommate: "What about the smell?"

Frosh: "He'll have to get used to it like I did."

WHILE ICICLES HANG

In February skies light faintly sounds
The muted note Spring's pipes will soon be echoing.

Each day the marching sun more quickly rounds

His course, warm reaching fingers beckoning

The hidden springs while yet the deep cold strengthens.

Cold dawns now are not dark, and evening stays

A moment at the door of night. Now lengthens

Time for tasks. White frost flowers raise Brocaded patterns on the windows still.

Thick booming ice reflects the shivering stars,

But the mind's eye beholds the daffodil.
The inner ear can catch the lilting bars

Light sounds in distant music for the fleet

Approaching rhythm of Spring's dancing feet!

MARY LOUISE TREDINNICK
in *Top o' the Morning*.

INTERSTATE TRADE BARRIERS

During the past one hundred and fifty years the United States has made by far the greatest material advance of any other country in the world. This was made possible by the free flow of mass production goods within our national boundaries. A broad and rich market was thus created that absorbed all but a small part of our domestic production. Our free trade policy within the country grew out of trying conditions early in our history. The colonies emerged from the Revolutionary War in a distressed economic condition which led to bitter rivalry and for a while they were like thirteen hostile nations. There began a period of commercial warfare, and heavy taxes were imposed on imports of goods from neighboring regions. The seriousness of this threat to national unity was recognized in the commercial clause of the Constitution which provided that: "No State shall, without the consent of the Congress, lay any impost or duties on imports or exports, except what may be absolutely necessary for executing its inspection laws, and the net produce of all duties and imposts, laid by any State on imports or exports, shall be for the use of the Treasury of the United States; and all such laws shall be subject to the revision and control of the Congress."



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The motivating causes behind these restrictions run parallel to those in the international markets, namely economic distress and the need for revenue. The situation has been aggravated by the Federal government's invasion of many tax fields originally belonging to state and local governments. In consequence, the vast majority of states have imposed sales taxes of varying kinds.

The net result of these artificial obstacles to trade within the country is not only higher costs to the consumer and resultant lower living standards but they also engender ill will and tend to undo much of the progress that has been achieved toward making this nation a well-knit economic unit. Furthermore, if this situation is not soon relieved the Federal government may step in and extend its centralized control over business enterprise.

In view of the crippled international markets, it is of paramount importance that we keep open the channels of trade within the country by removing unnecessary interstate barriers.—*New England Letter.*

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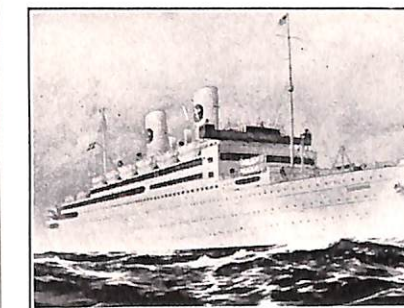
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Over Britain, home of Freemasonry, sorely pressed in her defense of human liberty, hangs a fearful shadow.

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To safeguard, insofar as possible, the lives of these innocents a great humanitarian impulse has prompted organizations in this country to proffer aid—to evacuate to a place of safety children and other helpless victims, and to render such other comfort as may be possible.

Freemasons, not less than others, have a stake in this paramount duty: to give of their means to a worthy cause.

This is a sign of distress and YOU are urged to act promptly, and as generously as possible, by sending in your contribution in cash or cheque to the British War Relief, 27 State Street, Boston, Massachusetts, or to the editor of this magazine, who will see that all sums are acknowledged and promptly remitted to the right authority.

Do not delay! ACT NOW! The need is urgent. Your duty is plain. Let it never be said that in one of the darkest hours of history Craftsmen failed to lighten the burden and distress of the helpless.